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L MORNING STAR:

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A MONTHLY JOURNAL OF

THE ANCIENT WISDOM-RELIGION:

"A Chronicle of Strange, Sacred, Secret, and Forgotten Things."--SHELLEY.

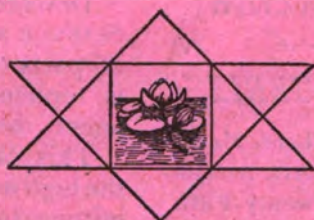
VOL. XVI. No. 1.]

MAY, 1907.

[PRICE TEN CENTS]

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PETER DAVIDSON, LOUDSVILLE, WHITE CO., GA., U. S. A.

JOHN WALSH, 1 BLENHEIM PLACE, EDINBURGH, SCOTLAND.

Entered at the Post Office, Loudsville, Ga., as Second-Class Matter.

THE MORNING STAR.—TERMS OF SUBSCRIPTION.

PRICE ONE DOLLAR PER YEAR [IN ADVANCE]. To England, Scotland, and all the countries included in the Postal Union, at the rate of Four Shillings *per annum*.

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THE COSMIC PHILOSOPHY:

AUTHORISED BY



(The Reader must understand that this Philosophy is given under the special permission of him whose Cosmic Pentacle it bears; the six-cornered Figure as given above, which is the Seal of the Secretary of the Cosmic Instruction, and that the Essays given herein are authorised Translations from "*La Tradition*," "*Revue Cosmique*," and from original texts of inedited Manuscripts, Letters, etc., kindly bestowed by the Masters.)

LIVES FROM BEYOND THE TOMB OF ATTANEE OANNES.

UPON that demand, Mahuaiel caused me to see a representation made by him of that stratum, and I understood it clearly. Then I said: "Since the Kingdom of Vofhi approaches the East more than that of Oannes,* why is that stratum less difficult to traverse above our capital and its neighbourhood than above the Grand Central City of Vofhi?" "It is," replied Mahuaiel, "because of the great wisdom,

* The Kingdom of Vofhi corresponds to China; that of Oannes, to which Attanee belongs, who was a king there, corresponds to Assyria and Chaldea.

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occult knowledge and power of many individuals who have undergone disintegration of the Physical Body in your capital or its neighbourhood. Like you, like myself, they have been able to traverse and retrace that region of the Hostile at pleasure, so that they have traced out a way there which may be travelled over by those who have known how to resist the first shock of the division of being and retain their individuality during the first eight days which follow death. You yourself have been able to observe that when you advanced in the midst of these beings similar to Larvæ they removed from one place to another, so that you passed without touching them."

"It is true," I replied, "but I do not think my being delayed eight days before engaging myself in this region." "You have been able to enter immediately within a sphere of sustentation that you formed with the Protective Aura of the Passive with whom you are united in equilibrium of being; owing to her you have been able to thus retain your individuality in the Nervous State, without having to endure the conflict; you have been able to repose there in the Sleep of Assimilation * in peace and security. That equilibrium of being is the greatest and most efficacious help that those can receive who leave the body. This is why *Doh* † and his emanations or formations, aided in that by their Human Adepts, have always tried to degrade the Passives of man by the alteration and falsification of traditions, by abnormal laws, customs and creeds. they have succeeded in rendering impracticable that harmonious equality of the two sexes which can alone produce veritable equilibrium. It is the special work of the Personal Gods and their disciples to create and keep up enmity between the Active and the Passive, between Man and Woman."

* Every time that we penetrate within a different region from that which we inhabit, we must at first undergo a period of Repose during which we are assimilated in a new centre. This is a principle found in continual use in the above recital.

† Name of one of the Hostile Chiefs. Later on we shall see his origin.

"That is true," I replied, "and if Ma-Vasha had been dedicated to the love and service of a Personal God instead of having devoted all her being to me, I would now be the prey of these devouring Larvæ! And yet," added I after several moments of reflection, "if that which is received on your subject is exact, you have yourself no Passive and nevertheless you have been, in this seventh epoch of the re-classification of matter,* one of the first to traverse without evil that region of the Hostile." "That is explained by two reasons," he replied. "First, I was constituted in the ancient type, Active and Passive all at once in my own equilibrium, besides, when I for the first time passed over this way, the stratum of beings in the form of Larvæ hardly existed." "How is that?" I asked ardently, "for I bore the most profound interest in all that concerns the life beyond the tomb in all ages."

Mahuaïel replied: "First because the disintegration of the human body was not immediately so general and rapid as it became later; next because those who were Initiates in Occult Knowledge and Wisdom knew how to find protection, whilst those who were not Initiates were deceived by aspirations impossible to satisfy, or by unrealisable hopes. Their hopes and aspirations were kept within bounds of the earth and its immediate surrounding, because they ought to be there; at the time of the disintegration the Nervous, Psychic and Mental Degrees of their Physical Being,† which constitute its integrity, returned without pain to that source. The same as the more material body renders its constituent parts to the different substances more or less rarefied whence it has been drawn, the same do the other Degrees of the Physical Being render their constituent parts to the regions of water and respirable air from which they sprung and to which they return by the natural law of affinity."‡ Then he solemnly added: "It is the faith in the

* This is the period of Cosmic Life where we now are.

† The divisions of the Human constitution are the same as those of matter.

‡ As will be seen by the continuation of this recital, Being, upon rising

Personal Gods, the Creed which has been consecrated to them, which has surrounded the earth and respirable air with the hideous envelopment of the Hostile!"

"How is that?" I asked, struck with the solemn and energetic tone of that declaration. "By the vulgarising of the concealed and mystical knowledge," he replied. "The proverb says: A little knowledge is a dangerous thing. Those who, formerly, were contented with earthly life and time when it was permitted them to enjoy it, gave it back when it ceased to be an enjoyment. They lived without constraint, completely natural, and died without fear which is against Nature. At present they have been taught that there exist invisible beings capable of inflicting upon them unimaginable tortures, always renewed; that there exists in those unknown regions a place of imprisonment and torture to which they are every moment, liable to be sentenced; that there is a different part, a place of immense recompence, joy and delights; that they can obtain the privilege of being admitted there and that they must take great care not to lose that privilege.

In that manner the life of mankind which ought to be peaceful, full of contentment and rest, is tortured from its dawn to decline with vain hopes, illusory aspirations towards grandeur, riches, elevation above their fellows, tormented by the unnatural menace of losses, degradations, griefs, punishments, unspeakable miseries. Thus when the time of separation comes, these poor misguided ones make appeal to the personal God of their choice, supplicating him to open the gates of their Paradise or to save them from the places of imprisonment and torture. There is how, partially developed, learned without wisdom, those poor human beings have themselves forcibly accepted without thinking themselves responsible, the ability of experienced

into each of the regions which are being described, leaves in that which it quits, the corresponding body, its outer envelope. But this does not necessarily suppose the disintegration of his personality; it is possible that the latter perseveres in its unity by preserving the bond which ties or binds those various envelopes.

desires, hopes, aspirations of which the effect is to throw them into a perpetual state of uneasiness, anxiety, illusion, terror, slavery, which spoils for them all the pleasures of life. They support it with more or less resignation, divided between the hope of immense compensations and the fear of terrible torments which await them in a life that not one amongst a million of them arrives at.

"There is no disorder which comes not from the violation of the law of Charity; there is no violation of the law of Charity worse than the action of forcibly grafting upon the human soul similar illusions. At the same time that they deprive the vital sap from the organism upon which they are implanted, they do not find there sufficient nourishment for their satisfaction, so that they only cause uneasiness, decay and decline, and what is still worse, they make of man a contagious centre of parasitism which diffuses itself upon all sound and natural subjects to wither them in their turn. Having for their object to usurp the place of man upon earth, to reap there the heritage which is destined for him, the Personal Gods are necessarily hostile to all the formations of the *Divine Impersonal*, which finds in them its place of repose and more particularly in Man who is the principal of these formations."

(To be continued.)

A CORNER OF THE VEIL.

MARCELINE lay down in the niche and remained motionless.

Praapati.—"She sleeps. Now I shall drink of the wine of strength so as to be able to abundantly infuse my Vital Force within hers; in this manner, at the same time I shall act with charity and acquire knowledge."

He takes from a recess in the wall a flat bottle of red wine and empties it into a small cup, to the contents of which he adds four drops from a little phial suspended by a small string around his neck. In doing this he turns

towards the east, west, north and south saying: "May your strength be with her of the sanctuary of vitality, for behold charity and wisdom have her hand in hand." He empties the cup and afterwards facing Marceline, emanates the Vital Force abundantly.

Praapati.—"There is no person with me to direct the force emanated; nevertheless it is received by her for whom it is emanated, otherwise it would return to me; besides, it is doubtless received by the attraction in affinity through necessity, like as the thirsty earth receives the rain. Was there no response to my evocation, I would feel that the Vital Force would fail me."

Marceline remains silent, motionless. With all the strength of her concentrated desire, she attracts the Vital Force emanated by Praapati, and with it that of those whom he evoked in co-operation, when he let fall the four drops from the phial into the red wine in the cup. Next, with all his Pathetic, Spiritual, Intellectual and Vital strength, he directs that which she attracts towards Jacques. The Vital Aura, feeble and contracted, which delays around Jacques like a pale green fog, gradually becomes clear and extends until it arrives at Marceline and envelops the latter like a rich and clear emerald light, surrounded and veiled with violet.

Praapati.—"What phenomenon is this? The niche in which that Passive repose is concealed from me by a deep veil of midst, with crimson reflections; however, through the mist itself, the Vital Force which I emanate is attracted with an avidity which increases." (He rises.) "If therefore some Being from the east or west, north or south, when I evoked, materialises itself in the Aura of the Passive!" (He tries to approach the niche, but is incapable of doing so and bends down, perplexed and uneasy, with his face towards the fog which always deepens and enlarges.) "My Vital Force is not at fault, that which fails me is the power of understanding." As he spoke thus, the violet overshadowing envelops him and a hand is placed upon his

shoulder; upon looking up he sees Jacques in his turn strong and radiant with renewed vitality.

Jacques.—“Do not be troubled, the Vital Force that you emanate, Marceline has only attracted to herself so as to direct it upon me.”

P.—“Marceline, Marceline; she who reposes in the Sleep of Refreshment and Assimilation by my desire, ought to have strength to lift a Corner of the Veil for me.”

J.—“With your long experience do you not yet know that the *Passivity of the Passives is the highest degree of Activity?*”

P.—“Alas! my hope is destitute of foundation since between me and the Invisible World remains as hitherto the veil of mystery.”

J.—“Mystery like Mortality *is not*; for Mortality is only the *transformation* of Vitality; and Mystery is only the *darkness which announces the dawn of day*. Have no anxiety. By the Vital Force of those whom you evoke, mingled with yours, I am resuscitated then in justice and in gratitude, I will myself raise a Corner of the Veil for you.

“Has it not been said in former times upon the subject of beings such as I am that they are no more subject to *their enemies*, but that they should manifest *the Light of which they are the habitation*; what greater enemy has man than *Ignorance*, the twin-brother of *Fear*? what greater gift can be received by man than that of the *knowledge of himself in all the rare actions and densities*, in all the inexhaustible capacities of his being, his being which is preeminent in extension since he includes the *Animal and Divine*.”

IETABYAH.

As Jacques thus spoke, a hollow exclamation resounded through the chamber of repose: “Fool! fool! take care! take care!” Praapati is cast down upon the ground senseless, and face to face with Jacques stands up the Indian pale with emotion. With all his strength he persistently tries to approach Jacques, but he cannot enter within the violet Aura with which Jacques is surrounded. The green Aura of Vitality comes now unto the other niches and two men

join Jacques.

The Indian.—“Ietabyah! Enoch! Return to the repose from which you have been illegitimately awakened. It is I who order you.”

Jacques.—“Those men having found no just balance of Passivity have been up till now incapable of awakening from a sleep which holds Mortality; but at present only by affinity with our dual Aura they are thus awakened, which has the power of compelling them to fall asleep again.” As Jacques thus spoke, the Indian is surrounded with his violet Aura of power and sinks senseless as in a deep sleep.

Enoch.—“The Auras of the awakened are like strength for the equilibrated; like enervation for the disequilibrated.”

Ietabyah.—“At the time of the Resurrection, who then can prevail against us?” They place the Indian in a vacant niche before which no lamp burns.

Ietabyah.—“Here await the fruit of the grain that you have sown; we judge no man.” Ietabyah approaches Praapati.

Ietabyah.—“Rest in the Sleep of Refreshment and awaken to fullness of life.”

Enoch.—“Of those who sleep, we two only are awake. Here is a new confirmation, (since the chamber is full of the dual Aura radiance of Vitality) that affinity is essential for reception and responsion.”

Ietabyah joining Jacques and Enoch.—“This is why it is said: At the time of the Resurrection of man, those who repose will hear the evocation of those who grant the Resurrection, will go forth, and those who hear will be immortals.

“For this reason also the Principal Restorer will be of such plenitude of good will towards men, so impersonal and consequently so free that all those men who respond to that which is worthy of immortality *will be provided with conditions which will render them capable of being ready for the second, the third or the fourth Resurrection.*”

Jacques.—“Let us drink together the red wine of

strength before I retire."

Iet.—"To you we owe our Resurrection; can we serve you in anything?"

J.—"Henceforth as one, labour for a cause: The restoration or acquisition of integral life. Nevertheless we are forever free." They drank together from the same cup; Jacques retired within the violet overshadow which veiled Marceline.

* * *

Enoch and Ietabyah are seated under a venerable gigantic oak, in the forest, which extends between the place of repose and the house of the Indian, the sun is set and the first stars appear.

Ietabyah.—"You spoke of four Restitutions. Do you maintain that those Restitutions will relate to those in the preserved Nervo-Physical forms in which remains the Sub-degree of the Nervous degree of their being, and will classify them according to their evolution?"

Enoch.—"During our three translations, before by violence we had been subjected to a living death in order that he who thus prevailed against us could, through our intermediary, satisfy his thirst for knowledge, we have learned many things, as doubtless you also have done. Let us compare that knowledge so as to utilise it for man's well-being and instruction."

Iet.—"It is a help for the mind to materialise thoughts by words; not only because sound is, through the special properties of one of our planets, the intermediary between the twelfth planet and the earth; but because the art of suitably clothing the thoughts by pronounced words is difficult and can generally be acquired only by careful practice. This is why eloquence is one of the most essential arts for those who instruct others."

E.—"True; for at the best, speech generally is only an imperfection of thought, as active thought is generally only an imperfect manifestation of passive thought which immediately clothes and manifests the conception; for this

reason, but for this reason only, it is to be regretted that aptitude for mental communication is gradually in the way of being lost."

Iet.—"Yet, like all artifice of the disequilibrated, that loss has its advantage, since that planet and the worlds which are in the extension and with which it is in affinity, are the conservators of sound, preserving in their entirety all the sounds worthy of existence in their Mental, Psychic, Nervous and Physical densities."

E.—"Thus is accomplished the saying of a great Seer: 'All things, even those which appear to be the most hurtful, work together for the good of those who manifest the Light of which they are the clothing.' And again: 'Nothing of that which exists, not even Mortality, can break the Pathetic bond which unites us individually to the supreme manifestation in and by the Holocaustal.'"

Iet.—"During my sojourn beyond the veils, I have been able to ascertain that there are four classes amongst those whose Nervous sub-degree remains united to the Nervo-Physical form. There are those who have individualised not only their Nervous, Psychic and Mental, but their Nervo-Psychic, Psycho-Mental and *Super-Mental* degrees of being, *i.e.*, those who owing to their mental capacities and the clearness of the latter are capable of being in relation with the Mental degrees of the more rarefied states."

E.—"Explain clearly what you mean by the expression Nervo-Psychic, and Psycho-Mental."

Iet.—"By Nervo-Psychic, I mean to signify the Nervous being with which the Soul of the Senses is in affinity; by Psycho-Mental is meant the Mental degree with which the Intellectual Soul is in affinity. Unfortunately, in proportion as Schism replaces Philosophy, the relationship of man with the more rarefied states of being becomes more and more rare."

E.—"Alas! that is true. Ignorance, Superstition, and Fear are the essential guardians of the doors of the chambers of a house divided against itself; they blind, deceive and paralyse humanity."

Iet.—“The second class includes those who are similar to those of the first class, if they have not developed their Supramental degree. The third class is formed of those who have developed unto individualisation their Nervous and Nervo-Psychic being, and the fourth class includes those who have individualised temporarily and permanently their degree of Nervous Being. The first class is formed of those who participate in the first Resurrection; the third class, of those who participate in the second Resurrection; the second class includes those who participate in the third Resurrection and the first class those who participate in the fourth Resurrection.”

E.—“Granted, yet I announce more joyful news for man.”

Iet.—“What good news is that?”

(To be continued)

MAN.

THE error of Lhamkhial and the fault of Zoy had so far dominated the destiny of men that it became almost impossible for them to resist the Hostiles. Kahi was aware of this danger; he knew that the creatures of Devo, always increasing in numbers, surrounded the earth to the limit of the respirable air and exhausted it. “Sustenance,” said he, “is already no more what it was; all feel their forces diminish slowly but surely; vitality, which disappears, is no more replaced. Moreover many of our formations are Actives and very few Passives, so that there is disequilibrium.” The best Passives were deceived by the crowd of Hostiles who assailed them to plunge them in illusion.

Kahi himself became less and less capable of protecting his formations: “We are too sensitive for our centre,” said Kahi, “it is the same with our formations. If at least we can have some less sensitive in it who could help and serve us, we might still hold out for a long while.” Upon the contrary Devo along with Zoy could boast of all their triumphs, saying: “We have considerably exhausted of its

vitality the materiality of the earth suitable for its formations in the likeness of Kahi; that region which envelops the respirable air we have peopled with Passive Beings who procure Duality of Being in our regions. They can now under certain conditions touch the densest matter in its entirety."

The earth is then covered with perverse and strong men sprung from that kind of growth of the descendants of Kahi by Zoy and the formations of Devo; whilst upon the contrary the race of Kahi, more and more sensitive and weaker and weaker, increased in feebleness. Dis-equilibrium triumphs and can no more be surmounted without the intervention of some Superior Power. It was Aoual, with the Free Intelligences who, in their turn, came to the assistance of depressed humanity. Relief was assured in two manners: First: the earthly formations of Doh were exterminated; Second, a new race of men born from the depth of matter, by evolution, came to join with the race of Kahi to give it the material resistance that they presently wished him to understand. This was the work of Aoual; before recalling this, we must speak of Aoual Himself, of His origin and Cosmic character, for up till now we have said nothing, on account of facility of recital.

Aoual is the First Emanation of *Brah*, the Attribute of Justice of the Cosmic Cause. Like the Second Emanation, *Elohim*, this is Dual, Active and Passive: only whilst *Elohim* is principally Active, *Aoual* is principally Passive. *Elohim*, as has been previously remarked, penetrates more and more within the Passivity of matter, with his formations, and unto the lowest degree when *Brah* Himself came to take His place of repose in Man.

Upon the contrary, *Aoual* must centralize towards the supreme Activity, since Passivity dominates in His Duality. In fact, from the commencement, it has been shewn, after a brief descent within the first two or more rarefied States of the materialities not yet reclassified, reascending directly up to the Nucleolus, by saying: "Just as the Second Emanation goes within the Expansion by leaving an indi-

vidual form in each Degree of density, so let us centralise, by leaving an individual form in each Degree of rarefaction." It is by this double formative movement that the two extreme poles penetrate each other to manifest the *Unthinkable*. But as we have seen Kahi weakened by the excess even of his spirituality, so, and still much more, is Aoual found powerless within the Nucleolus, through excess of Passivity. Before producing individual forms by centralising, He must animate with his Passivity all the States of matter, even as IE had penetrated within all the States of centralisation before elaborating matter and for the same reason: "centralisation must be done in proportion to expansion."

Moreover, when Aoual wished to penetrate within the Nucleolus, He was violently opposed and repulsed with an irresistible power by the Being who personifies excess of Activity; by Devo, and His fall was only arrested in the depth of matter. It is here that we recognise Him, in reality, upon earth when Kahi had been rejected for the fifth time. What has the First Emanation done? He has taken possession of the deep waters, *i. e.* of physical matter sufficiently plastic to favour in the incessant transformations of *Life*. In those waters the First Emanation has infused His proper forces in the masses of protoplasm, and when Devo believed himself able to possess them, he is violently repulsed. This is the proper domain of Aoual; it is from them that Beings proceed capable of progressive evolution,* those from whom will later come the race sufficiently material for strengthening the descendants of Kahi, even as he wished,

It is here also that Aoual commences to wage war against Devo, now almost master of earthly humanity. The struggle lasts during seven epochs, or seven "days and nights;" upon the seventh day, by a clear and brilliant light, the First Emanation surrounds Devo with spiral

* "And God said, Let the *Waters* bring forth abundantly the moving creature that hath *life*," again, "But there went up a *mist* from the earth and watered the whole face of the ground." (*Gen.* i, 20; ii, 6).—*Editor*.

circumvolutions; Devo exhausted is repulsed to the surface of the waters and from thence to the clouds, with this menace: "Descend no more here, for the deep waters are my domain: all those from whom you have separated the States of Being and who can penetrate there, will certainly be out of your reach."

In the meanwhile if Aoual has so much harmonised the waters of the seas and their protoplasma, that they are henceforth inaccessible to the Agent of Disequilibrium, it was impossible for him to perfect alone the living formation. Although He could succeed in infusing his own power in that materiality, so that no other could influence it, He could not go farther. There was necessary for His power, predominant in Passivity, the co-operation of Elohim, predominant in Activity, or at least of some one of His descendants. This co-operation He found with the Passive, descendant of Sheth, whom Lhamkhial had abandoned as too remote from his conceptions; from their union was born progressive ascendant life. But before speaking of this it is necessary to say a few words how Aoual purges the earth from the hybrid formations of Devo.

The First Emaned prepared for Kahi and his formations, and for Sheth, Mahallal and Chi a sphere of sustenance which He surrounded with his own power, so that nothing could touch it. This shelter arose slowly through the region occupied by the Hostiles and silently floated upon its surface in spiral circumvolutions. Afterwards clothed with the form that Lhamkhial had lost at the time of his transition, Aoual obtained from Zoy, fascinated by him and asleep, those which she assembled around her, viz. all the formations that she had produced with Devo; and they were all disintegrated; their materiality was restored to the collectivity whence it had been taken. After this the *Free Intelligences*, first Formations of Elohim, descended upon the earth in a veil of invisibility, appearing suddenly in the midst of Devo and his formations. There was a merciless war which lasted forty revolutions of the earth: the Hostiles were vanquished.

The Earth was gradually condensed by intense cold, and it was the same with all the spheres of the same density, so that their separation was abruptly accentuated by connection with the concentration of the Aura of the spheres. At last the *Ark* or sphere of sustenance was able to redescend upon the earth, Kahi and his formations emerged therefrom and spread themselves over its surface, so that evil might not break out anew, there where they were not found, for the Hostiles were conquered but not destroyed.

Kahi and Kahie dwelt in the Eastern part of the earth; Sheth and his Passive went to the North; Mahallal to the South and Chi to the West and repopled the globe with their formations. It was at this time that the earth was restricted to the seven Degrees of matter which still constitute it and which limit the perception of earthly formations even the most perfect. Those seven Degrees classified in perfection according to their decreasing density are:

First; the four Degrees of the Physical State, viz., the Physical, the Nervous, the Psychic and the Mental, that the respirable air now nourishes only partially;

Second; the region of the Hostile where is found that which supports the Physical, Nervous and Psychic Degrees of the *Nervous State*;

Third; beyond that, finally, is found the Mental Degree of that State. Although thus, the earth is no more like what it was in times of yore; though its envelope is insufficient for the sustenance of vitality, nevertheless, it has all within itself and can recover its first state.

It was sometime after the victory obtained over the Hostiles that Lhamkhialah, according to her own desire, became united to the First Emaned, who remained amongst men under the form of Lhamkhial, and resided in the Isles of the West. Owing to that union with a descendant of Kahi, and through him with Elohim—the Second Emanation—the First Emaned could call to earthly life the unawakened multitude of germinal beings, actively non-vivified, that He had formed in the protoplasm, in the depths

of the waters. Together, they were able to utilise for friendly and agreeable formations the materiality which was unsuitable for the formations of Kahi, and that Devo always sought to occupy for himself. Those formations thus produced are distinguished, in their imperfection, by a special character; endowed with instinct which takes their place of reason, they have the marvellous capacity of evolving or developing by their own efforts.

(To be continued.)

OUTLINE OF THE COSMIC PHILOSOPHY AND THE OBJECT OF THE COSMIC MOVEMENT.

FOURTH AXIOM.

"In the Physical state Man is the supreme evolver." This pre-eminently important place and office can only be effectually taken by the Man who has fitted himself by self-development to be the terrestrial Representative and manifestor of the Divine Indweller, and the successor of the Former or Fashioner in the Terrestrial or Physical state. For this purpose the Aspirant to the power of ameliorating the race-condition of humanity, and of the restitution of the earth which is, in order, his everlasting heritage and home, must firmly and immutably establish the cult of the Special Light which is the Illumination of his being, and as far as is possible, procure the most suitable conditions for the realisation of this object. For this purpose he will do well to bear in mind that knowledge and belief are incompatible, since the declaration "I believe" is synonymous with that of "I do not know." For example a person might reasonably say: "I believe I shall dine with a certain friend to-morrow," but if he said: "I believe I have dined with this friend yesterday," those who heard him would wonder at the words "I believe" being used with regard to what he knew. He who intends to begin earnestly the pre-eminently important work of self-evolution must prepare himself for the free "Excelsior," by strengthening the two wings

which can alone uphold and support him in his ascent, viz., Sincerity and Humility. Sincerity which will free him from the clouds of sophistry and superstition; and Humility which will free him from the blinding blasts and dull obstacles upraised by wounded pride, obstinacy and conceit. Thus only will he have courage to shake off the fetters of baneful, because non-natural Creeds, Codes, and Customs, and possess the power to soar even to the clearer and clearer Light, because of the receptive and responsive Light within him.

The Cosmic Tradition describes two orders of terrestrial formations which took place at different epochs. The first in accordance with the Biblical account (*Genesis* Chap. I), in which the Second Attributal Emanation clothed and fashioned Terrestrial Man; and the second, in which the First Attributal Emanation infused His Forces into the protoplasmic substance, in the depths of the ocean that it might evolve to more perfect being, according to the varying capacities of its own inherent Forces and consequent capability of reception and response to the Forces of the First Emanated. From this protoplasmic matter certain cellular constituents gradually evolved through all the gradations of being, of which by their nature they were capable, until finally the most highly evolved attained the Human form, the form of the Evolver of protoplasmic matter, who at this epoch had assumed the form and as far as was possible the nature of Man. The Cosmic student will understand by this that both in the first and second orders of formations Man was the supreme evolver. In the first all physical formation was fashioned by the aid of IE., all power was given him as Kahi in the four Degrees of the Physical State. In the second the infused Forces of the Divine and Human Former evoked the receptive and responsive Forces of protoplasmic substance, the most receptive and responsive cells of which, gradually but persistently, approached the similitude of "the Human form Divine," according to the counsel: "See that you form all things after this pattern." Tradition describes how at a

certain epoch the most evolved formations of the First Emanated, united with man of the Former the Second Emanated. Thus throughout the entirety of the Physical State Man has been, is, and according to Cosmic Law, will be the *Supreme Evolver*. Of the two orders of formation the Origin is one, since the First and Second Formers are *both of them Emanations of the same Attribute*, and, it is by the union of the men of involution and evolution that they will be best fitted to "Inherit the Earth." The intellectual and practical recognition of this truth is a key which will unlock an important entrance door to the palace of Wisdom, and afford a clue which conducts the investigator from the labyrinth of Mysticism to the straight way which leads to the peace of equilibrium, the fulcrum of which is Charity, one with Justice. This leads directly to the consideration of the

FIFTH AXIOM.

"There is but one law : the law of Charity one with Justice. There is but one disequilibrium ; the violation of this law."

A clear and practical comprehension of the importance of this Axiom is eminently essential to the well being of the earth and its inhabitants, and more especially so for the present age, in which enervation takes more and more the preponderance over energy, because this enervation is the effect of waste of force, which waste of force is the cause which the Cosmic Philosophy shows to be a violation of the law of Charity. This waste of force has for its chief cause the conscious or unconscious separation in thought, word, or deed, of Charity and Justice, by which Sentimentality assumes the garb of Charity, which continually tends directly to enervation, and this not only of the giver but of the recipient also. This very common and very harmful form of Sentimentalism has been not inaptly called : "The pin-prick in the balloon of life" which exhausts the gas of energy and consequently the power of ascension. This Sentimentality, which is so dear to the greater part of the so-called "philanthropists" of Christendom, the Cosmic Philosophy

holds to be one of the chief factors in the unique disequilibrium, viz., the violation of the law of Charity, indissolubly one with Justice.

SIXTH AXIOM.

The cause of disequilibrium is excess. Where the Pathetic, Spiritual, Intellectual and Vital Forces are justly balanced, there is no excess and consequently no disequilibrium. When the Mental, Psycho, Nervo and Physical Degrees of beings are in equilibrium and consequently in harmony, excess is impracticable; hence it follows that in proportion to self-evolution is the capacity of evolving those with whom the evolver is in affinity, and who are consequently capable of responcion to him, and is the simplest and most effectual means of counteracting the disequilibrium whose cause is excess. It should be remembered that as in small so in great things, no one can give what he does not possess, and effectuality and utility do not consist only in desire and will, but in knowledge and power. "If wishes were horses beggars would ride." For instance: two men stand on the seashore and see a boat capsize: both desire and will to save those who are struggling in the water; both plunge into the waves, but there the similarity ends; for one man brings the drowning person ashore and the other sinks beneath the waters and is saved from drowning at the cost of the extra exertion of the rescuer, and this simply because one man had the *knowledge* and *power* of swimming, which the other lacked. No man can be a Mental, Nervo, or Physical saviour of men unless he has not only the knowledge and power, which are just sufficient for his own continuity, but enough to extend to others.

Very significant is one of the parables of Oannes.* "Three men who were friends went on a long journey, and before entering a certain place on their way, which was uninhabited, each of them placed in his wallet a sufficiency of parched corn, so that he might not be hungry. At the first halting place one of the travellers, having eaten of the parched corn with his companions, fed the birds and

*One of the chief characters of the Cosmic Tradition.

left his wallet open, so before he awoke in the morning, the birds had eaten all the corn. One of the companions, when he saw this, comforted him saying: 'It is true that we provided ourselves with only just sufficient corn to enable us to reach the next village, but since your corn is eaten by the poor, dear, little birds, who were doubtless hungry, you will of course share my provision. Eat therefore.' So the two ate together and both looked askance at their companion who ate his portion from his wallet in silence. Two days afterwards when they came in sight of the distant village in the plain, the steps of the two travellers who shared the corn grew slower and slower and feebler; at last they sat down by the wayside, feeble and spent. Then their companion said: 'Be not troubled, rest here whilst I hasten to the village and bring you food and help.' So he girded his cincture about his loins and ran quickly to the village and ere long returned with food, wine and two strong asses saddled, to bear the feeble men to the village. As he helped the one to mount, whose corn the birds ate, he said: 'You looked askance at me, because I did not give you of the corn in my wallet, that you might reap the reward of your carelessness or false sentimentality. Had I done so I should not have had strength to run to the village for help, and we might all three have perished by the wayside. Equitable aid is that of Charity which is one with Justice. Waste of force is of disequilibrium, whose cause is excess. In will and desire you risked the loss of your own life and that of your companion, that your excess of sentimental care for the birds of the wood—who at this season lack nothing—might be gratified.' then as he lifted the other companion into the saddle, he whispered: 'You have aided the feeder of birds at your own cost. Had I done likewise, this night the birds of prey would probably have fared on our flesh.'"

(To be continued.)

"Nought! but the effluence of Thy Light Divine,
Pervading worlds, hath reached my bosom too;
Yes! in my Spirit doth Thy Spirit shine
As shines the sunbeam in a drop of dew.

THE MORNING STAR.
EDITORIAL DEPARTMENT.

21

"A CORNER of the Veil" will be completed in our Number for July, after which we shall commence a series of very important and valuable essays as given in a further continuation of "Visions of a Royal Neophyte," embracing a lucid explanation of "The Resurrection;" "The Wave Offering;" "Evocation and Initiation by Water," etc., those subjects being almost completely misunderstood by our Clergy, Theologians, etc. Herein therefore will the esoteric and real meaning of those Rites be found, and such being the case we hope our readers will support us by endeavouring to enlarge our Subscription List. Should any want Sample copies to send to their friends they have only to notify us, when we will mail them sample packets.

We trust those Readers who wish for a copy or copies of "*The Queen of the Isles*" will send in their names at once, so that we may decide upon the number of copies we shall print, and as the edition will be limited, there will be but little chance of obtaining extra copies after the work has been published. The price of the book is 25 cents.

In the present issue will be found another brief article upon the American Indian, our object being to place this matter in a just and veritable light before our Readers. For more than two centuries have the aborigines of America engaged the avarice and contempt of those who are commonly called the "enlightened nations of the Old World," but the nature of that "enlightenment" to a great extent, was the lighting up and burning down the dwellings of those primitive children of the forest, defrauding them of their lands, driving them from their fertile countries, engaging them in wars, and destroying them by thousands with alcoholic liquors and fatal diseases unknown to them before.

But those "enlightened" nations trouble but little to enquire into their origin, and those who were the loudest

to cry against their barbarity and inhumanity in carrying on war, were the very first to furnish them with tomahawks, scalping knives, guns and ammunition; to increase their detestable mode of warfare and to take part with them upon their side, as all the wars in this country between the English and French, Spaniards and Americans clearly shew, forgetting the old adage: "*Qui facit per alium facit per se*," (he who does a thing by another, does it by himself.) Yes, those "civilised" nations have employed every means in their power, by rum, whisky, feasts, harangues and every other provocative, to rouse their unbridled passions, increase their thirst for blood and force them on to the destruction of their fellow-men.

THE AMERICAN INDIAN.

CLINTON, in his ancient writings says: "The very ancient men who have witnessed the former glory and prosperity of their country, or who have heard from the mouths of their ancestors, and particularly from their Beloved Man, (whose office it is to repeat their traditions and laws to the rising generations, with the heroic achievements of their forefathers) the former state of their country with the great prowess and success of their warriors of old times, they weep like infants, when they speak of the fallen condition of their nation. They derive however some consolation from a prophecy of very ancient origin and universal currency amongst them, that the man of America will at some future period regain his ancient ascendancy and expel the man of Europe from this Western hemisphere. This flattering and consolatory persuasion has enabled the Seneca and Shawnese prophets, to arrest, in some tribes, the use of intoxicating liquors, and has given birth, at different periods, to attempt for a general confederacy of the Indians of North America."

The above writer was present at a dinner given by General Knox, to a number of Indians, in 1789, at New York. A little before dinner, two or three of the Sachems, with

their Chief, went on to the balcony in front of the house. From this they had a view of the City, Harbour, Long Island, etc., etc. They soon returned to the room dejected, the Chief more so than the rest. General Knox noticed it and said to him: "Brother! what has happened to you? You look sorry! Is there anything to distress you?" He answered: "I'll tell you brother. I have been looking at your beautiful city, the great water, your fine country and see how happy you all are. But then, I could not help thinking, that this fine country and this grand water were once ours. Our ancestors lived here, they enjoyed it as their own at peace, it was the gift of the Great Spirit to them and their children.

"At last the white people came here in a great canoe. They asked only to let them tie it to a tree, lest the waters should carry it away, we consented. They then said some of their people were sick, and they asked permission to land them and put them under the shade of the trees. The ice then came, and they could not go away. They then begged a piece of land to build wigwams for the winter, we granted it to them. They then asked for some corn to keep them from starving, we kindly furnished it to them, they promising to go away when the ice was gone. When this happened, we told them they must now go away with their big canoe; but they pointed to their big guns round their wigwams, and said they would stay there, and we could not make them go away. Afterwards, more came. They brought spirituous and intoxicating liquors with them, of which the Indians became very fond. They persuaded us to sell them some land. Finally they drove us back, from time to time, into the wilderness, far from the water, and the fish and the oysters, they have destroyed the game, our people have wasted away, and now we live miserable and wretched, while you are enjoying our fine and beautiful country. This makes me sorry brother! and I cannot help it."

But if the character of the Indians, as originally being kind and hospitable, be doubted, as it certainly will be by many; let us go back and hear what Christopher Columbus says about them in the very beginning of our knowledge of them. Speaking of the inhabitants on his first landing in America, he says to his Royal Master and Mistress: "I swear to your majesties, that there is not a better people in the world than these; more affectionate, affable, or mild. They love their neighbours as themselves. Their language

is the sweetest, the softest and most cheerful, for they always **speak** smiling." In another instance, a venerable old man approached Columbus with great reverence, and presented him with a basket of fruit, and said: "You are come into these countries, with a force against which, were we inclined to resist, resistance would be folly. We are all therefore at your mercy. But if you are men subject to mortality like ourselves, you cannot be unapprised, that after this life, there is another, wherein a very different portion is allotted to good and bad men. If therefore, you expect to die, and believe with us, that every one is to be rewarded in the future state, according to his conduct in the present, you will do no hurt to those who do none to you."

We shall have more to say upon this subject in future Numbers of our Monthly.

TO CORRESPONDENTS.

REV. J. A., TOLEDO. COSMIC OBJECT.—The object of the Cosmic Philosophy and Movement is to raise man from his present gross condition, so that he can manifest the Divine Unity, as he is the "Temple of the Living God." (II Cor. vi, 16). for the "creation awaiteth the *Manifestation of the Sons of God*, (I Cor. xii. 7; Rom. viii, 19, etc.) for the manifesting of "His glory"; or the manifestation by man of the Divinity which he bears within him. He will thus be able to think for himself, to utilise his intellectual faculties, and understand his proper responsibility and the part which is assigned him in the Cosmos, thus preparing the Restitution, by which he will acquire his "power and dominion" over the Physical State of which he is, as said, (*Gen. ii, 26*) the legitimate sovereign.

MRS. L. WILSON, DETROIT. JESUS NOT THE SUPREME BEING.—The so-called "Christian" Church is the only one that has ever attempted to rank the Initiate Jesus with the God who sent him. Not one of all the other High Initiates or Teachers, such as Gautama Buddha, Confucius, Moses, etc., has ever been elevated by their adherents to an equality with the Supreme, the Unspeakable, except the son of Mary. Nevertheless when one came and said to him: Good Master, what good thing shall I do that I may have life everlasting? Jesus made answer: "Why callest thou ~~me~~ good? there is none good but One, this is God," (*Matt. xix, 16, 17, etc.*) in which he makes a clear distinction between himself and the Supreme. As he himself declares, his meat is to do the will of Him who sent him. (*John iv, 34; 38, vi, etc.*) He also says he speaks not of himself, but of the Father who spoke in him (*John xiv, 10*). Peter does not call Jesus God but "a man approved of God among you, etc." (*Acts ii, 22*) and surely Peter must have known whether his Master was a Man or was God.

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